

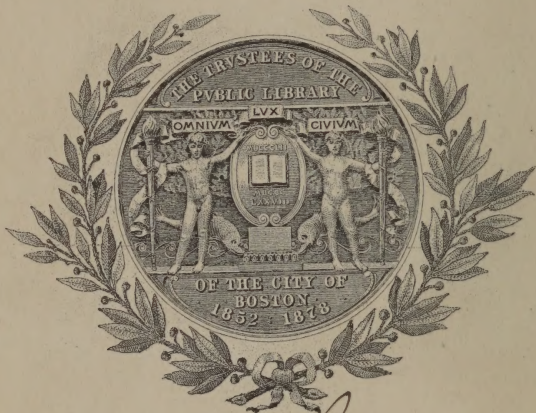
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ADDRESS

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The Grand Lodge of Massachusetts,

AT THE

INSTALLATION OF OFFICERS,

DECEMBER 28, 1829.

BY JOSEPH JENKINS, G. M.

SECOND EDITION.

BOSTON: PEIRCE AND WILLIAMS, 9 CORNHILL.

MDCCCXXX.

Grand Lodge, Dec. 28, 1829.

That the thanks of the Grand Lodge be presented to JOSEPH JENKINS, Esq., for his Address this evening, and that a Committee be raised to request a Copy for the Press.

That the following Brethren be charged with the execution of that duty, and cause the same to be printed. Viz. ELIJAH MORSE, A. A. DAME, W. J. WHIPPLE.

Attest } THOMAS POWER, G. Sec'ry.

The image shows a page from the Voynich manuscript, featuring two columns of text written in the Voynich script. The script is composed of various symbols, including circles, triangles, and lines. The page is aged and shows some staining. The text is arranged in two columns, with the right column being slightly longer than the left. There are some larger, more complex symbols interspersed among the smaller ones.

ADDRESS:

NO MASONIC body, perhaps, lies under greater responsibilities than this Grand Lodge.

It is the first established in America, and by its authority, Free Masonry was first promulgated in our land. This body, if I mistake not, has ever sustained a high character for dignity and respectability.

When I consider the distinguished men, who have occupied this chair, and the great importance which has ever been attached to this office, I tremble lest I should put forth, as it were, a sacrilegious hand and touch the ark. I am inclined to shrink from responsibilities, which are so disproportioned to my powers. When I think, too, that our institution is attacked by foes without and foes within, how does it heighten the interests and the fearfulness of the undertaking. But my brethren, I have not in this respect taken a leap in the dark. I know the nature and character of the institution, whose defence I now re-espouse, and I am ready to stand by its interests, and to protect them with all my feeble talents.

Yet, this is not the day for boasting; it is a day of rebuke, a day of darkness, and it becomes us to pause and look about us; to examine the present state and

character of our society, to search out its defects, and endeavor to remove them ; to consider the objections brought against it, and to weigh them in the balance of equity and candor, and then to make up our minds respecting our duty, and to pursue it without wavering.

First, let us be reminded, that the essential and legitimate objects of Free Masonry are exceedingly simple, and may be stated in a moment. They consist in the establishment of funds for the relief of distressed Masons and their families ; certain secrets to protect those funds and secure them to their appropriate use ; and a code of morals, enforced by solemn obligations, designed to make all its members upright, honorable and useful in the various walks of life. Our institution derives its name, no doubt, from the fact, that it was originally, in some way, connected with the science of building ; but as we have received it, and as it is known to have existed for centuries, its appellation is purely figurative or emblematical ; and those, who understand the subject, need not to be told, that the moral deductions, derived from this connection, are most ingenious and salutary.

With regard to the forms, ceremonies, paraphernalia, titles, &c. of Free Masonry, it is sufficient to say, that no judicious Mason attaches much intrinsic value to them, and it is probable, if that department could submit to modern taste, it would assume a somewhat different aspect ; and yet as Masons understand the

subject, there is nothing in these appendages, which gives them much inconvenience ; they are not deluded by titles and trappings, but use them only by way of expediency, as they illustrate the antiquity of the order, and carry back the mind to other times, other tastes, and other customs.

There is one form, however, which, while it has served with others to illustrate the literal predication of Free Masonry, has been a source of complaint with our enemies and also with our friends—I allude to the habit (perhaps I might call it the ancient usage) of taking refreshment in the Lodge-room. But I am happy to add, that, so far as my knowledge extends, this practice, in this country, is entirely done away. If in this, however, I mistake, I pray liberty here to protest against the custom, and to exhort the Lodges, should it still lurk in any, to finish this work of reform, by entirely discarding a practice, which, in that relation, is too antiquated for modern taste, and too deleterious in its effects, to be tolerated by men, who wish well to the morals of the community.

The present attack upon Free Masonry will, I doubt not, if properly improved, be the means, indirectly, of great good to the cause. Possibly, at present, some are led to regard it as a great evil. It is indeed an evil, in itself considered, but not so ultimately, in reference to us, if we are wise, to turn it to its proper account. It may serve to check the enthusiastic, and to revive the recollections and sleeping energies of

those, who have long neglected its interests. It may lead the judicious Mason to review its principles and to try them before the tribunal of conscience, equity and duty ; and I will hazard the remark here, that any Mason, not actuated by wrong motives, independently of considerations of a personal or local nature, will come from that tribunal a warmer and truer friend to Masonry, than he ever was before.

But there is another and perhaps much greater advantage to be expected from this opposition ; it spreads the subject before the world,—for it has a *tongue* and a *press*. This will give to it a higher importance, either good or bad, than it ever had before ; and those who know its character, and are not afraid to declare it, must come to the conclusion, that just so far as good sense and wise discrimination are predominant in the world, i. e. in the public sentiment, just so far will our institution be benefited by this attempt to destroy it.

If our institution is ever to be abolished, it must be done by ourselves ; none else are able to do it, and *certainly* none else are competent to decide whether it should be abolished or not. Therefore, I would advise these volunteers in the crusade against us, to give up this work of supererogation, and leave Masons to manage their own affairs in their own way.

Allow me to occupy a few moments, in considering some of the objections, which our enemies bring against us. First, they say that, “Free Masonry is deistical in its sentiments ; it does not recognize a

Saviour." It ought to be a sufficient answer to this charge, to declare that it does not *deny* a Saviour. Free Masonry, as such, has no appropriate religion at all, except that it professes a belief in one only living and true God—but does not undertake to control the opinions of its members with regard to the nature of that Being, or whether He exists in one person or three.

But let us examine the point a little farther, and we shall see that the charge cannot be true, from the nature of the case.—Now in addition to the invariable declaration of Free Masonry, that it regards no man's religious sentiment, any farther than has been stated, the history of our order, which is known and read of all men, in its acts and professions, corroborates the same principles, and the world has seen for ages that men of every religious sentiment, have ever been members of this fraternity and have united to promote *its weal*, when they could unite in almost nothing else. Here, as members of the great human family, they have met, to recognize their common wants, their common frailties and their common dependencies; and in view of these have entered into common obligations to regard each other in all the relations of life, with benevolence, and equity, and charity. Tell me, ye enemies, (I will not say of *all* righteousness,) is there anything in this, that looks like denying the Saviour? Is there anything in this, which should induce you to assume a control of public sentiment, and endeavor to excite it against us?

In addition to this ; the direct tendencies of Masonic associations are to remove the asperities of life, to liberalize the mind, to dissipate that bigotry, which is too common with religious sects, and thus to open the heart of man to man, and if not to prepare it for, certainly to remove some hindrances to, the reception of truths, which the pure in heart are ever anxious to impress upon others.

Here then is a result, which alone is worth all the efforts bestowed by Masons ; and although it may have been no part of the original object, yet, in providence, it so turns out ; and the fact should at least screen us from the charge, which I have endeavored to refute.

We are charged with being anti-republican. He must be too ignorant of the principles and constituent character of Free Masonry to judge of its merits, who does not know, that as an institution it *has no political character*, except that it professes and implicitly binds itself in obedience to the laws and constitution of the country where it exists, and that from the very nature of its character, composed as it is of every political sentiment, it is impossible that it can ever combine to countervail the laws or subvert the government. But I remark, it is almost the only association of men, which is *not* obnoxious to such a charge.

On the other hand, it exerts a positive influence in favor of our own republican institutions. Its own laws and principles, and the very structure of its constitution, all tend to promote a spirit of true patriotism, and give to it a moral power, which has ever been and

ever must be, a sort of balance-wheel in the machinery of government and those who would destroy this would undermine our liberties, and introduce anarchy and mischief in the land.

Am I still asked, how our institution produces such results? In answer, I will only recapitulate the substance of what I have already said;—That its great end is to make men better and happier, and that all its legitimate operations flow from that principle. And that the multiform condition, habits, sentiments and interests of its members, and superadded to these the invariable requirement of a special and solemn recognition of the powers that be, and of the duty of implicit obedience to the laws and constitutions of the country, tend irresistibly to the same end.—No other men are under the same obligations of loyalty and patriotism, and millions in our own and other countries, are under none at all, except the general laws of nature and expediency, as they are illustrated in the government under which they live. It should be remembered, that Masons are *a priori*, under all the obligations of other men; and shall they be reproached and denounced because they have volunteered in other obligations and other duties, all of which tend directly or indirectly to support the government, and to improve the condition of their fellow men? I appeal to the *remaining* good sense of those who thus reproach and denounce us.

It is said that a Mason is under obligations imperative and unconditional, according to his ability, to help

a brother in distress, and this, in part, is true. But our enemies make it a crime ; and so it might be without a right understanding of the matter, and every real Mason has that understanding. It is said that a Mason will not give his verdict against a culprit at the bar, if he be one. Now brethren, a *criminal* at the bar, or any where else, *is not* and *cannot* be a Mason. He may have been a Mason, and still retain the outward signs, but he has forfeited his name and his privileges, and is no more a Mason in fact than if he had never heard the name.

And it should be remembered that Lodges are subject to the same rule, and the same remark. Suppose that it so turn out that the majority of a Lodge become abandoned and unprincipled men, (which can never be the case if our rules are regarded in the admission of members, and in the expulsion of such as become a reproach) in such a case they are no longer entitled to their name, and their privileges, and should be regarded by all good men, and Masons, as a dangerous clan, and should be held up to the execration of the world.

Pray, what constitutes a Mason? Simply and only a character in accordance with its principles. This sentiment is prominent in every department, even in the bestowment of charity. What though a man may have paid his thousands to your funds, and been an ornament to your institution ; should he become poor, and with the loss of his property lose his character also, though he may excite your compassion as a fel-

low being, he has no claim to your relief as a Mason. There is great wisdom in this provision, and it should be adhered to with the utmost rigor. I should waste your time in shewing that the obligations of Masons never have interfered and never can interfere in the administration of justice between man and man, unless it be, to make men more conscientious and scrupulous, that they decide according to truth and equity.

It is said, that Free Masonry assumes the place of religion. This charge originates, no doubt, partly from the fact, that the Bible is used and prayers are offered in the Lodge ; but chiefly, I apprehend, from a less commendable circumstance. Zealous, enthusiastic and ignorant Masons, have sometimes foolishly declared, that Masonry was a divine institution* and that they needed no other religion to carry them to Heaven. This must be regarded as a gross perversion of principle, and if the work of extermination now going on shall serve only to correct this error, perhaps we might almost rejoice that it had been undertaken.

It is said against us, that our funds are selfishly applied, that we are not a benevolent society, that we give to our own, and to none else. The charge is not worth refuting, yet a refutation is found in the preceding remarks ; and I will add, that the church even,

* I am aware that books on Masonry have been published which assert this and many other foolish claims, and that these books have been (inadvertently no doubt) recommended by some Lodges in their official capacity, and have been received, more or less extensively, by Masons as standard works. But it is believed, that no well informed Mason, unless actuated by enthusiasm—by a zeal not according to knowledge, has ever sanctioned such a sentiment.

in its corporate character, has not the expansive benevolence of the Lodge. She gives aid only to her own poor members, but the Lodge is bound to give to any Mason, who needs its aid, of any nation or any name. Besides, Masons, in addition to their own peculiar charities, sustain all the other relations of life, (*and will continue to, unless proscribed*) where, in common with others, they contribute to the various objects which demand their aid ; and I submit, whether the man, trained in the school of Masonic benevolence, will not open his hand as wide as any other ? Trace him for a moment ; Is he friendly to the cause of Christians Missions, and he often is, whose heart glows with a warmer benevolence ? Is he called to aid in sending the Bible to the destitute, who is more ready to give of his substance, that he may furnish the bread of life to those, who are perishing for lack of knowledge ? Is he surrounded by those who feel the “hard hand of pinching poverty, oppress and grind them,” who is more vigilant than he, to search out their wants and more prompt to relieve them ? Now, I mean not to say, that the spirit of Masonry is to be compared with the spirit of the Gospel, but only, that other things being equal, the true Mason will excel in all the relations, and duties, and exigencies of life, and this mainly, from his additional obligations and the power of habit.

The spirit of Masonry is a catholic spirit. It holds no truce with bigotry, it meets man upon the broad ground of common humanity, and if it has a residence

in the Christian's heart, it seems to regulate his zeal, to expand his benevolence, and lead him to cast the mantle of charity over all his race. Pardon me, my brethren, I mean not to eulogize Free Masonry ; her humble defence is all I can hope to accomplish on this occasion.

We are called a secret society, and the prejudices of the community are excited against us on that account, as dangerous to the liberties of the people. This conclusion is as unsound as it is untrue, and, that it is untrue, our entire existence proves. But I will venture a position here, which, I am not quite sure, will be sustained by my brethren. It is, that, although Free Masonry has secrets, and many of its operations are not, and cannot be performed in presence of the uninitiated, yet, that it *is not strictly and properly a secret society*. The appropriate appellation of a society is derived from its essential and prominent designs and features ; and with regard to Free Masonry, what are these ? They are in a word, the relief of the distressed and the inculcation of moral principles. I hold, therefore, that we should not be called a secret, but a benevolent and moral society. Besides, are not our secrets, even, readily communicated to every worthy applicant ? Certainly. But we are told, “ You demand money for admission, and thus compel men to *pay* for their curiosity, or their desire to detect imposture and expose the fallacy of your pretensions.” We do indeed ordinarily demand money for admission, and that money constitutes our fund for the relief of indi-

gence. But this requirement is not universal. One class of the community are never taxed ; and it is that class, to whom, of all others, are committed the guardianship and protection of the morals and best interests of the world ; I mean the Clergy. And here again we are told, “ You do indeed admit the Clergy free of expense, but you do it to cloak your deformity ; and you impose on them obligations of secrecy, which paralyze the advantages to the world, that would otherwise result from their initiation among you. You throw around them a magic spell, which, though they would gladly expose your wickedness, seals their lips in perpetual silence.” And is it indeed so ? Recent events have shewn the reverse—have shewn that the *spell* may be broken—nay, that something else may be broken, which, ought to *break the hearts of them that break it*.

It is made our fault, that we have the Holy Bible in our hands, and that we profess to put our trust in God. Now just so far as the Bible is handled with indifference and the name of its divine Author is irreverently pronounced, so far I admit there is sin, whether it be true of Masons or any one else. But what *good* man, will say to his unconverted neighbor, “ Make no prayers to your Creator, and cast his holy word from your dwelling. ’Tis impious, ’tis mockery, to perform the one or retain the other” ? Certainly *that* good man cannot be found. But it is not yet pretended, that there are not some even in Lodges, who know the worth of prayer, and prize above all riches the “ precious word.” Suppose, however, that “ *there is*

none good, no not one." Still, the practice under consideration, instead of being a fault, goes very far to shew, that the views and feelings of those, who founded our order, were wise and sober, and that they were men who acknowledged "God in all their ways," and placed their *hopes* on the truths of his word.

Those, who have endeavored to trace our institution to its origin, have been abundantly convinced—that its very *Corner stone* was a belief in, and a knowledge of the True God ; and they know also, that such a belief and knowledge, connected with a solemn sense of his attributes and his presence, are the most powerful means for the promotion of benevolence in the heart, and virtue in the life.

The charge of *imposture* is thrown upon us because we speak of the antiquity of our order ; when, as we are tauntingly told, it has not existed *one hundred and twenty years*.—I confess I do not greatly regard the question, whether our society be old or young. I introduce the subject here, merely to throw off the charge, and to shew that our enemies sometimes speak without all that regard to truth, which is desirable for those, who set themselves up as the censors of public morals.

I first refer them to a statute enacted at Westminster in the third year of Henry VI., on the last day of April, A. D. 1424, about 406 years ago. I also refer them to a letter of John Locke,* to the Earl of Pembroke, on sending him a manuscript from the

* Dated May 6, 1696.

Bodleian library on the subject of Masonry, written by the said Henry, who, after he came out of his minority, joined the Masons and became their patron and advocate. I have seen another historical fact of unquestionable validity, which carries back the institution one thousand years farther, and at that time applies to it the epithet *ancient*.*

I will now mention a few things, which I regard as the real faults, not of Free Masonry, but of its members. Some have made too much of it, and some too little, and this is rather to be expected from the various relations and conditions of men. Some have devoted too much time, and become too deeply interested in the affairs of the Lodge, to the neglect of other and paramount duties. Some have been too much

* It should be remembered, that the peculiar characteristics of Free Masonry have been handed down chiefly by oral communication or tradition; and that all well informed Masons have satisfactory evidence of the existence of our order, in form too, even in the days of Solomon; and this *not* entirely from tradition. They learn it from the Bible, from Anacharsis, from Plutarch, and Josephus. It might be well for a learned professor in this region, who has recently indulged in ridiculing our pretensions to antiquity, from some of the pretended developments of Free Masonry, to consider, through how many thousand years and thousand generations and thousand tongues the story to which he refers, if true, may have descended, and then inquire whether there is anything strange in the fact, that, what now may be found in Latin, though "formed by no very *skilful master*," was originally in the Hebrew tongue. The case is taken for instance, without considering the truth or falsity of the story alluded to, merely to illustrate the fallacy of such argument, reminding the gentleman, that written history and oral history are very different things, and cannot be subject to the same laws of criticism; and to assure him, that, if he had been a Mason, or, if he had obtained a right knowledge of the subject in any other way, however he might with his seceding brethren have hated the institution, he never would have risked his reputation for learning and discernment by placing his name under such false reasoning.

elated with Masonic distinctions, and too much pleased with the splendor of its emblematic badges ; in short we have sometimes suffered Masonry to engross our minds and our affections, when higher claims demanded them both. But, my brethren, if our good sense is not sufficient, our persecutions may be, to chasten us in these respects, and compel us to pay *less* regard to *signs* and more to the things signified. Others, from their wealth and high standing in the world, have been led by pride, which is common to man, to view themselves better than others, and thus have been induced to neglect and forsake an institution, which requires its members to regard each other as brethren. Such men greatly mistake the genius of the institution and their own respectability and interests. Masonry aims not at the demolition of just distinctions in society, but adopts the poet's sentiment that,—

“ Order is Heaven's first law, and this confess'd,
Some *are* and must be greater than the rest.”

And though it occasionally throws in its salutary claims, and reminds its votaries, that they are all of one common family ; yet it never desecrates the dignity of office, nor sullies the lustre on the escutcheon of power. Others still, who have never engaged in the labors of the Lodge, and whose avocations prevent their frequent attendance, who have not so studied Masonry as to make proper allowance for its antiquity and to inquire into the origin and use of its forms, may sometimes have doubted its utility, or at least the expedi-

ency of devoting the requisite time to its operations, and thus have been led to neglect it, and sometimes perhaps, to leave it in the hands of others, less competent than themselves to manage its concerns. These things have injured Masonry and brought reproach upon it; they ought not so to be. If we desire our institution to prosper, it should be our aim to make it just what it was designed to be, and just what it professes to be, to pay that attention to it which its importance demands, and it will stand unmoved against the attacks of its enemies; it will not be shaken by the fury of demagogues, or the wild-fire of fanatics.

Like ocean's rock it stands secure,
Though billows rage, and tempests roar,
It smiles to see them foam and fret,
And dash and die along the shore.

It may possibly be useful to notice some of the probable motives, which have actuated seceders, and led so many to renounce Free Masonry. They compose a great variety of character, and hence the same cause produces in them a great variety of motive and feeling and conduct. I will admit, for it *may* be possible, that some among them are honest and sincere; but they must be weak and cowardly men, or they are ignorant of the principles they have renounced. And if the latter, how can they be innocent in pronouncing sentence of condemnation, where they do not understand the merits of the case. Some are ministers. Their people have imbibed a prejudice against Masonry, and they say to

their minister—"We cannot hear you preach while you belong to that *wicked society*." He looks around him ; he may have a dependant family ; the ties of nature are strong and tender ; yea, they are stronger than his faith, and more tender than his conscience. He counts the Masons in his parish, and finds the odds against him, and he says to himself, "To be sure, I find no fault with these men. I see nothing in them 'worthy of death or of stripes.' I *cannot* abandon them." But the voice of his parish echoes in his ears, "*Away from them, away from them* ; nay, if thou adhere to them, thou art not thy people's friend ;" his courage fails ; he cannot lose his place ; the poor Masons will not hurt him ; yes, he is sure of that, he knows their principles will forbid it ; for, himself has often uttered in their presence, and they in his, the blessed precept, "*render not evil for evil*." He yields the point, breaks off his connection, and proclaims to the world that Free Masonry is an impious and an anti-Christian society.

Here I ought to say, and I do it most willingly, that I never blamed a Gospel Minister for withdrawing from Masonry, if he saw that his connection with it injured his influence with the people of his charge. But I *do* think it is enough to withdraw, and not to become the enemy and accuser of those, whom he once professed to love and respect.

I will pursue these inquiries no further, except to add, that without a question, many seceders of differ-

ent characters and different professions are destitute of reasons as commendable as these. They are moved by ambition, and are willing to purchase popularity at the expense of conscience and the peace of the community. Allow me one thought more in this connection, and I will relieve your patience. It is, that none but despotic governments have ever proscribed or attempted to proscribe Free Masonry. And *they* have done it, chiefly, I apprehend, from the fact, that the guilty are always suspicious, and never quiet, while any around them are enjoying their own opinions and their own rights. And though *we* claim nothing for our society, which would class it with the institutions of religion—we cannot fail to see, that there has, and must have been, a providential protection, or it would ere this have been swept from the earth, and eradicated from the memory of man. And I would ask those, who in this land of liberty, have enlisted in the war of extermination, whether they have any sober expectation, that *their* puny arm, with that of all the infuriated madmen they can rally around their standard, will ever be able to put down a society, which tyrants of every age have sought to do, in vain; nay, who in many an honorable instance, have acknowledged their error, thrown down their weapons of persecution, sought admission among Masons, and become their most devoted, as well as most powerful advocates.

Honestly—I pity these modern pretenders; they know not what they are about; their enterprise will

most assuredly fail them, and the fear is, that after having spread mischief in the land, distracted families, churches, and political communities, they will not live long enough to repent of the evil—certainly not long enough to repair the mischief.

Standing in this place, and assuming the responsibilities of this office, I feel bound to say a word in reference to myself. For a number of years, I have given almost no attention to the subject of Masonry, and now that I have re-engaged in its labors, it might seem proper, that I should state to you, briefly, the motives, which have influenced my conduct. My virtual withdrawment from Masonic duties finds an explanation in the laws of expediency. In the order of providence, other and paramount duties have engrossed my entire ability, and my own judgment being the tribunal, the decision has been, that I should withdraw from these interests and leave them in the hands of others, who felt more disposed, and were, no doubt, better able to protect and promote them. In this decision, however, I cannot now entirely acquiesce. I see, if Free Masonry is what I have endeavored to shew, that none of its members are entirely at liberty to neglect it, and though some may be found, who do not need its influence on their own character, yet they are under obligations to do what they can, to make the institution a blessing to others. And I am persuaded that the present crisis is peculiarly adapted to remind us of our remissness, and to revive, if not our former zeal, a

sober, judicious and undaunted effort, to rescue the institution from the reproaches, cast upon it, that we may shew to the world, that so many of our race as have embraced it, through so many centuries, were not all deluded or wicked men. For myself, though I was once enthusiastically attached to Masonic pursuits, I have no hesitancy in saying, that from the re-examination, which the present opposition has induced me to make, I have now a more rational conviction of the utility of Free Masonry and the necessity of its continuance, than I ever had before. I have been led, with more care, to weigh its principles and their tendencies, and to compare them with the nature of man, and the state of the world; and although I am ready to declare here and everywhere, that Free Masonry will be of no avail or utility, when the religion of the Gospel shall pervade the earth,* yet until that glorious day shall come, Free Masonry will be regarded as a prominent blessing by all who know its character and desire the happiness of man.

Permit me in closing to say, that our first and most obvious duty, is to evince by our own character and deportment as Masons and as Lodges, that our institu-

* If I believed the existence of Free Masonry operated as a hindrance to the spread of the Gospel, my own hand, were it able, should spring the *plot*, now laid for its destruction. But the fact is not so, and cannot be so, while its simple objects are wisely regarded by its friends. But when Millennial light shall illumine the world—the light of Masonry with that of all kindred institutions, will be merged in its splendor, and then, let it and them be blotted out forever.

tion has not a bad, but favorable influence on ourselves. Let us, in a word, *live out our principles, and live down our enemies*. I would next remind the Lodges, of what I trust is regarded as a universal rule, and which I am sure is a fundamental principle, that the fees for the initiation of candidates constitutes a fund sacred to the wants of worthy Masons, their widows and orphans,—and I would suggest whether at a time like the present, when we cannot expect many additions to our number and consequently very little addition to such funds from that source, it would not be wise for the Lodges to hold their meetings less frequently than they have usually done? Not that any duty should be neglected, but a rigid economy adopted, that Masons may still be able to help the needy.

I have often felt that the titles of Free Masonry are among the most prolific causes of the prejudices which exist against it. And I would inquire whether even at this late day, it would not be judicious, in our public announcements, to omit those titles, which are purely prototypical or emblematical, which indeed are entirely proper and convenient in the Lodge-room, but can have no possible benefit any where else?

I am glad to believe, that the judgment of Masons is now very much against the practice of the public exhibitions of Lodges in their peculiar decorations and badges. So far as the uninitiated are concerned, these things are regarded as mere spectacles, that excite curiosity, and sometimes ridicule.

I desire that all the Lodges within this jurisdiction will cultivate the sentiment, that they are one with the Grand Lodge. That the Grand Lodge is little less than a convocation of their own representatives, met in Council for the general good.

Let us, my brethren, and I would say it to all the Lodges, unite our generous efforts to divest our institution of its superfluities and its follies—to place it upon its own proper basis, and to use it alone for those noble purposes for which it was designed and to which it is so happily adapted. And let the world take knowledge of us, that we are the better men for being Masons. Let us neither manifest nor feel any unkindness towards our persecutors. Let us remember that many among them may be good, though we think deluded men, and in accordance with our own maxims, and those of the blessed Gospel, endeavor to do good unto those, who despitefully use us, and cast out our name as evil.

